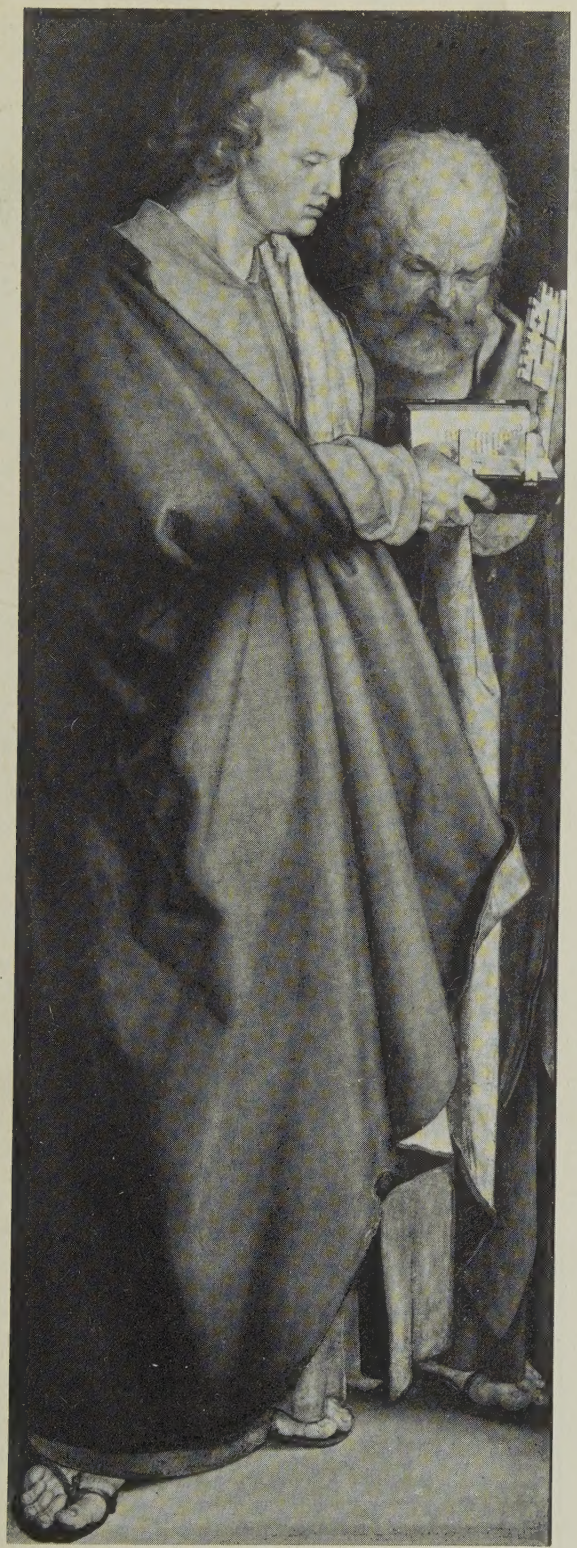
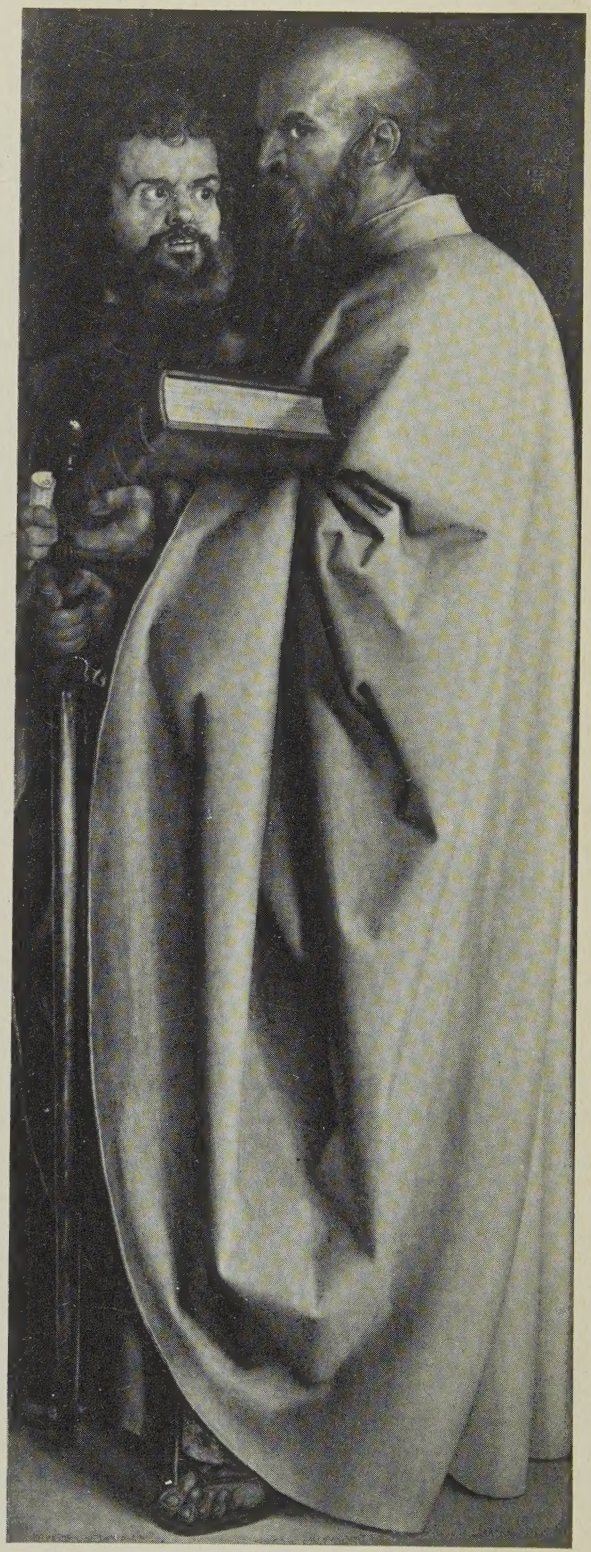
# The Congregationalist





VOLUME 3 APRIL, 1960 NUMBER 4

*"Stand fast therefore in the liberty wherewith Christ hath made us free." — Galatians 5:1*

## ALEXANDER SPEAKS IN MASSACHUSETTS

Rev. John H. Alexander, Associate Pastor of the First Congregational Church of Wauwatosa, Wisconsin, and a member of the National Association Executive Committee, addressed two deeply interested groups in Massachusetts in February.

On Friday evening, February 5, about forty people from Western Massachusetts gathered at the Florence Congregational Church of Northampton, Dr. Walter G. Couch, Jr., pastor. This group included people from several Churches not previously represented at pro-Congregational meetings. Others were present from the North Berkshire Continuation Committee and from some of the National Association Churches in Hampshire County.

Following Mr. Alexander's address questions and discussion brought forth varying opinions and ideas. One layman's comment was, "I don't know how the most dedicated pro-merger man could leave without a headful of serious doubts. The points of the talk were very well presented in a manner that could offend no one."

### One Hundred Fifty At Fall River

The following afternoon Mr. Alexander journeyed to the First Congregational Church of Fall River. Rev. Charles C. Smith, pastor, welcomed 150 people from a large number of Churches in Southeastern Massachusetts and elsewhere, who had assembled in spite of showers and drizzle. Mr. Alexander was introduced by Mr. Sydney G. Abbot, co-chairman of the Massachusetts Continuation Committee. Here again Mr. Alexander's talk was clear, factual, and presented in a fair-minded manner. Questions and discussion followed, and again the comment was made that the speaker's knowledge of the facts and his honest attitude made a deep impression on all his hearers.

These meetings were arranged through the efforts of Mr. and Mrs. Sydney G. Abbot of Westford, co-chairmen of the Massachusetts Continuation Committee. The excellent publicity in the Boston papers preceding the meetings was due to the skillful and energetic work of Mrs. Carl Masson of Dedham, who served as public relations director for the committee.

## *NEWS NOTES*

***Pastoral Change:*** Rev. John Ward Vander Groef of Fisher's Island, New York, has accepted a call to the Federated Church in Fort Fairfield, Maine, and will begin work there on April 24.

***Dr. Frehse Honored:*** Dr. Robert M. Frehse, Executive Director of the Detroit Round Table of Catholics, Jews, and Protestants, and a member of the First Congregational Church, Detroit, has recently received the 13th Annual Amity Award of the American Jewish Congress, Detroit Women's Division.

***Meetings Scheduled in Northern New England:*** The Spring meeting of the New Hampshire League to Preserve Congregationalism will be held on Saturday, April 23, at a place to be announced. The Maine Congregational Christian Council will meet on Monday, April 25, at the North Deering Congregational Church, Portland. Rev. Neil H. Swanson, Jr., Executive Secretary of the National Association, will be the principal speaker at both meetings. Mr. Swanson will preach at the High Street Congregational Church in Newport, Maine, on Sunday morning, April 24.

***Executive Committee Meeting Called:*** The Executive Committee of the National Association will meet in Detroit on Tuesday, Wednesday and Thursday, May 3, 4 and 5.

***Annual Meeting to be in Maywood:*** Professor George V. Bohman, Chairman of the Executive Committee, has announced that the 1960 Annual Meeting of the National Association will be held at Maywood, Illinois, during the week of October 3. Rev. Leonard H. Maunder, pastor of that Church, will meet with other members of the Program Committee prior to the Executive Committee meeting in Detroit in May. Detailed announcements will appear in future numbers of THE CONGREGATIONALIST.

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***Our Cover Picture:*** Our cover picture this month is the famous "Four Apostles" by Albrecht Durer, the original of which is in the *Alte Pinakothek* in Munich, Germany.

## *TWO* CHRISTIAN SERVICE WORK CAMPS

The Christian Service Work Camp held at Piedmont College, Demorest, Georgia, last summer proved to be of such value to the twelve young people of our Churches who attended it, that the Commission on Youth Work of the National Association has planned *two* camps for the coming summer.

This is done so as to give the young people a wider choice of time for adjustment to family vacation plans, work schedules, and other undertakings.

The first camp will open Saturday, June 11, and close Friday, June 24; the second camp will open Saturday, July 30, and close Friday, August 12.

Boys and girls who were at least sixteen years of age on January 1, 1960, are eligible to register for these camps. Each camp is limited to a maximum of fifteen.

For registration blanks and further details please write to Rev. Max Strang, P.O. Box 163, Marshalltown, Iowa.

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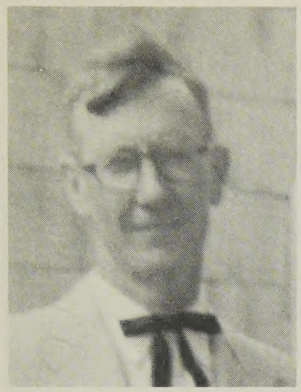
Second class postage paid at Boston, Massachusetts.

# The Privilege of Call

**Dr. Thomas B. Hoover, Eagle Grove, Iowa**

To have the privilege of call or not to have the privilege of call? Such is the question with which every congregation in the United Church of Christ will sooner or later be faced if the provisions of the proposed By-Laws concerning calls is allowed to stand. "The Privilege of Call" as set forth in the proposed By-Laws of the United Church does not depend exclusively upon the wills of a congregation and a prospective minister. It also depends upon the President of the United Church for "the privilege of call" requires his signature.



**DR. HOOVER**

This provision presumably is calculated to foster uniformity in such things as educational standards. Nevertheless its advantages could not possibly outweigh its disadvantages if freedom to covenant together without external dictation is valued. Obviously, no individual could directly or personally be acquainted with all pastoral candidates or be apprised of the peculiar needs of more than a few congregations at any given time. Therefore, the President's approval or veto would have to be based upon second-hand information. And what a variety of reasons there might be why "the privilege of call" would or would not be granted! Patronage, theological position, friendships, rumors and many other things could become determining factors.

Congregations would stand to lose from a condition of this nature due to a constant ministerial shortage. Moreover, once the "privilege of call" provision in the By-Laws becomes effective Churches would generally refuse to consider candidates known to have been denied "the privilege of call" in other instances, regardless of the reason or the dissimilarity of situations. The requirement would as a result be a detriment to the welfare and service of some ministers themselves.

To constitutionally invest this quasi-episcopal power in the President of the Church would set a precedent for subsequent provisions whereby the pastoral relationship could be dissolved without the consent of both congregation and minister. At the same time, according to the manner in which amendments to the By-Laws may be made, congregations would have no opportunity to vote against such future broadening of powers for denominational officials.

### Developments In A Presbyterian Body

The citation of a development within Presbyterianism with respect to the point of this article should convince all who believe in the Congregational way of the dangers involved. Both the Church of Scotland and Presbyterian bodies in this country accept the Westminster Standards as their only rule of faith and practice. These standards, in their original form, provide that authority with reference to ministers be invested in the Presbytery (equal lay and clerical representation from all the churches in a geographical area), and that disciplinary action shall result only from sufficient evidence of doctrinal deviation or of immoral conduct. These principles continue to prevail in the Church of Scotland today and her ministers hold their positions *ad vitam aut culpam.* There is therefore no way of dismissing a minister except on a libel, substantiated and proved, in the realm of life and doctrine.

However, in one branch of American Presbyterianism (the "Southern Presbyterian" Church) having almost a million members, the situation is quite different. Constitutional amendments to the Westminster Standards have made it possible for Commissions on the Minister and His Work, having as few as five members, in the presbyteries (as defined above) to dissolve pastoral relations at their own discretion — the one condition being that in the judgment of the commission "the interests of religion imperatively demand it."

Because the abuse of this autocratic and arbitrary power has become so flagrant during the past twenty years since the amendment (not voted on of course by the congregations of the denomination) took effect, efforts are currently being made to have the authority and basis for disciplinary action restored to their rightful place in the tradition of Presbyterianism. However, reversion to original principles in this connection has not yet been successful due to the slowness of church courts to implement the will of the people and the opposition with which the effort has been met in high places to have this type of autocratic power abolished.

It is the judgment of this writer, after twenty years in the ministry, that the privilege of call and a continuation of the pastoral relation should be left to pastor and people as free covenanting parties under the Headship of Christ and by the guidance of His Spirit.

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### CONGREGATIONALISTS IN OTHER COUNTRIES

The International Congregational Council has member Churches in the Argentine, Australia, New Zealand, Brazil, British Guiana, Canada, England and Wales, Finland, Holland, Ireland, Jamaica, Scotland, South Africa, Sweden, and the United States. There are associated Churches in China, Japan, North India, South India, Philippines, Germany, and also Churches and missions connected with either the London Missionary Society or the American Board of Commissioners For Foreign Missions.

It was announced in the March issue of this paper that individuals or groups wishing to send THE CONGREGATIONALIST to Churches or persons in these lands are invited to do so. If you would like to send it to someone overseas, or to correspond with someone in another country, here are a few names of those who would gladly receive it. Others will appear in subsequent issues.

The Rev. Keith A. Batt
15 Alexandra Avenue,
Rose Park, SA,
Australia

Mr. Rupert A. Dowden
Rose Hall Village
Corentyne, Perbire
British Guiana

The Rev. Arthur deBarros
Rua do Principe 328
Recife, Pernambuco
Brazil

Mrs. M. Burlington, B.A.
140 St. Helens Road
Rainford, Lancashire
England

# A LEARNED MINISTRY

**An Editorial**

The well-known inscription over the Johnson Gate at America's oldest university shows the concern which our early New England fathers had for a learned ministry. The establishment of Harvard College marked the birth of a tradition of which Congregationalists may well be proud. A modern reader can but marvel at the depth and the variety of learning possessed by the great men among the colonial clergy. In that intensely interesting book "Meeting House Hill," Professor Ola Elizabeth Winslow tells of the number of languages in which many of the 17th Century Congregational ministers were adept. "Zion Is Not a City of Fools" was a good motto for them. "So Big Study Man," the picturesque title given by Indians to John Davenport, minister at New Haven, could well have been applied to many, if not most, of the preachers of that day. This tradition has, of course, been modified through the years, but the ministry of our churches has had a well-deserved reputation for learning.

That this is greatly needed in our day there can be no doubt. One need no more than hint at the variety of the branches of learning necessary for the man who, in pulpit or in teaching, is to set forth the vital truths of the Christian faith today. The modern "So Big Study Man" may not need to know Arabic and some of the other tongues in which his ministerial forebears were well versed, but he does need acquaintance with psychology and many other branches of 20th Century knowledge. High educational standards are as important today as they ever were.

### *Heart Or Head?*

It can hardly be denied, however, that insistence on high educational standards can breed an intellectual aridity if not an intellectual snobbishness. Many a minister has found to his amazement and often to his chagrin that many of his people find his sermons "over their heads." The comment of the farmer who heard a learned professor preach in a Vermont rural Church is worth remembering. "He put the fodder too high for the lambs to reach."

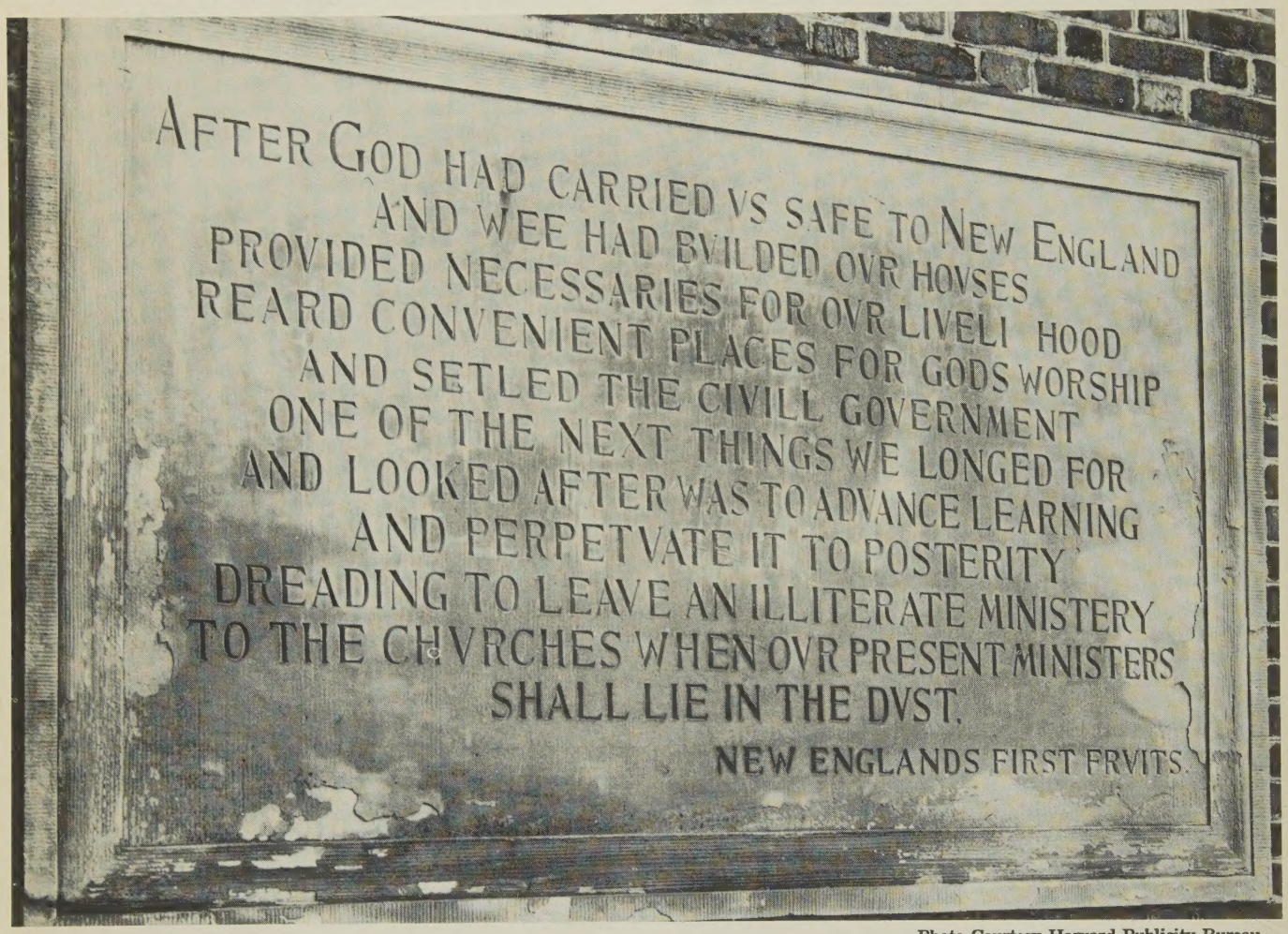
AFTER GOD HAD CARRIED VS SAFE TO NEW ENGLAND
AND WEE HAD BVILDED OVR HOVSES
PROVIDED NECESSARIES FOR OVR LIVELI HOOD
REARD CONVENIENT PLACES FOR GODS WORSHIP
AND SETLED THE CIVILL GOVERNMENT
ONE OF THE NEXT THINGS WE LONGED FOR
AND LOOKED AFTER WAS TO ADVANCE LEARNING
AND PERPETVATE IT TO POSTERITY
DREADING TO LEAVE AN ILLITERATE MINISTERY
TO THE CHVRCHES WHEN OVR PRESENT MINISTERS
SHALL LIE IN THE DVST.
NEW ENGLANDS FIRST FRVITS

Photo Courtesy Harvard Publicity Bureau

The danger of setting up standards which keep the preacher apart from his people has been recognized by some of our leaders. Christianity is not to be identified with intellectual training, much as the two have in common. Our religion is first of the heart and only secondly of the head. As one of our National Association ministers has expresed it, "When our Lord said to the fishermen, 'Follow me,' He did not add, 'But first get four years of college and three years of seminary'."

Yet this, too, can over-simplify the matter. The man who has it in his heart to follow the Master and believes that he has been inwardly called to preach the Word, finds himself in a very different world from that of the first disciples. He needs to cultivate the intellect as well as follow the impulse of his calling.

## A LEARNED MINISTRY

(Continued from page 4)

He who would be obedient to the heavenly vision needs to remember that in the "two great commandments" Jesus included loving the Lord God with all one's *mind*. And it is not good for Churches to have men who are poorly prepared to think. Men who have a great deal of zeal but little knowledge are not likely to "wear well" in the pulpit.

### *How Shall We Meet the Problem?*

This need of living up to the time-honored tradition of a well-trained ministry has been in part responsible for the attempts to regulate the procedures for the calling and training of men for our pulpits. The proposed Constitution and By-Laws for the United Church of Christ sets up machinery for supervision by "higher" ecclesiastical bodies. To give the Constitutional Commission the benefit of all possible doubt, we may say that the purpose of the controls thus provided over licensing, training, calling and ordaining ministers is that of keeping the local Churches from inviting men without proper intellectual training to become their pastors.

But the surrender of liberties which is here involved is too great. The potential control over the local Churches given to Associations, Conferences, the "Council on the Church and Ministry," Conference Executives and the President of the United Church can easily lead to the elimination of all prospective ministers who do not "follow the party line" in both polity and policy. And to accept this kind of supervision by men and organizations is to deny the belief which is central in Congregationalism, that each gathered body of believers which earnestly seeks the guidance of the Holy Spirit is a complete Church and has power both to call and to ordain its own minister.

How then can we prevent the abuse of freedom? The answer is found in those words of St. Paul which follow soon after the verse which appears each month on the cover of THE CONGREGATIONALIST. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." It may be paraphrased, "Use not your liberty without due regard for one another."

### *Liberty Requires Responsibility*

The liberty to call and ordain its own minister belongs of right to the local Church, but a local Church is not free to ignore the responsibility toward its sister Churches. The act of ordaining a man to the ministry is a way by which the ordaining body says, "Here is a man whom we believe to be worthy of serving the Churches." If, as usually happens, in the course of a few years this man is being considered by another Church for its pastorate, what better recommendation can be asked than that of a gathered body of Christians which says, "We have found this man worthy of the office of pastor and teacher"?

Liberty requires responsibility. The inherent right of a Church to choose and ordain a man has as its corollary the responsibility to look carefully into the man's qualifications, both spiritual and intellectual, for his sacred task. This is not something which can be evaded by putting it onto the shoulders of an official or leaving it to an Association, Conference, or Council. To ask the advice of neighboring Churches called in for advice is a most helpful way of becoming assured that the man has these qualifications, but without a deep sense of its own responsibility no Church can truly and worthily exercise its liberty.

# OUR DEVOTIONAL COLUMN

### "Eternal Values"

***Rev. Walter J. Vernon, Anaheim, California***

When we reflect, as we are all wont to do, about a life that has been lived, we tend to devise some means of measuring the contribution which that person has made. In the sports world we have erected a Hall of Fame to perpetuate the memory of our famous athletes. For our heroes in time of war we have provided national shrines and various medals indicative of our appreciation for the contribution of their lives. For the humanitarians we have the peace awards and honorary degrees. By one means or another we devise some method of measuring and of recognizing those whom we would honor.

The majority of folk, however, may never realize such national acclaim or such popular recognition. These are the folk whose contribution has been steady, but not spectacular; whose greatness rests not in the spotlight of a moment but in the glory of the years. It is at this point, then, that we must re-examine our basis for determining greatness. And at once we see that the real criterion for measurement is not the award but the achievement; not the recognition but the accomplishment.

What then is the real measure of greatness? It is this: a life so superbly lived that the fruits of its years will live on perpetually; a life so superbly dedicated that it will forever remain an inspiration to all who knew and loved it.

Lorado Taft, the American sculptor, once said to his friend, "What we sculptors need is to get back into our work the hint of eternity." He is right. And what he has said is true not only for those working in the fine arts, but for every person no matter what may be his occupation or profession. We need to experience the deep inner conviction, that knowledge, that we belong in and must contribute to the eternal order of the universe.

Someone has said, "We ought to live as though we would live forever." In other words, we ought to put into our lives "the hint of eternity," so to live that we will be worthy of eternal life. And indeed if we believe that death is but an incident in life, then, in truth, we do live forever.

Harry Emerson Fosdick wrote, "The person who lives as though he or she were immortal lives in a universe where the highest spiritual values are permanent . . . (and) where character is the supreme concern of life." Every worthy aspiration, all love of truth and beauty, all earnest effort after righteousness, every act of love and every true prayer, are so many aspects of eternity. If we are earnestly doing these things, then we are building in this material body an indestructible spiritual structure.

Whether or not there be earthly acclaim for the good life, then, becomes of lesser importance. The real memorial is of a more lasting nature. There is an appropriateness in the words of the Apostle Paul, "For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens." Easter is our reminder of this.

# WOMEN'S WORK

MRS. ROBERT E. COLLINS, Chairman
1014 FLORAL DRIVE, S.E., GRAND RAPIDS, MICHIGAN

### Activating Younger Church Women

*Mrs. Charles C. Reed, Women's League President*
*First Congregational Church, Wauwatosa, Wisconsin*

How can the women's fellowship organization in a Church encourage young women to participate in its activities? Perhaps the question itself contains the key to the answer. The very fact that they are *young women* and no longer *girls* is important. A woman accepts adult responsibilities in her Church and its program. The women's organization is a logical outlet for her personal abilities. Once this idea becomes an accepted part of the principles on which your society works, the future will take care of itself. But how do we begin to cultivate this attitude in a Church where the major projects are carried on primarily by older members, where young wives believe they are exempt from any obligation beyond Sunday attendance and support? This is the problem! A few suggestions may help.

Young women should be urged to evaluate the social demands made upon their time. In today's life we all know there are too many. Suggest to them that the women's Church organization is the *one* group which has a religious core, and therefore should be high on their list of preferences.

#### *Getting It Started*

Using this suggestion in a Church letter, later invite them to a meeting for the purpose of establishing a circle of their own. (To contact all your young women, check recent marriage records and the "cradle roll.") An invitation by mail or telephone is most personal and persuasive.

At the meeting explain the functions and requirements of a circle and of your organization. Let me stress the importance of a separate circle for these young women! Frankly they will not use their own initiative when put in an established circle of older women. An evening circle may be necessary to solve the "sitter" problem, although some groups find a paid "sitter" for an afternoon meeting at the church is best.

A mistake is often made with "young" circles in not expecting the same requirements to apply to them as to the other circles. These young people are amazingly capable and full of fresh ideas. Neither pamper them nor offer them too much "direction." Give them a few phone numbers to call when they hit a snag, and watch them go!

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#### *A Peek Into the Future*

Next month's Women's Page will carry the story of how one of our Churches "restyled" its Missions program. Watch for this stimulating account. It exemplifies the admonition to be creative, to custom-tailor your program to your own circumstances.

## *A LETTER*

Dear Mrs. Collins,

After our unanimous decision to join the National Association we found ourselves floundering. Our whole Ladies' Union set-up seemed out of tune. We were stagnant.

Your visit to our November meeting was just what we needed. You presented many new angles, and with the booklet "Stimulating Suggestions" we had a whole new approach.

To begin, we took a good look at our By-Laws and made many changes. The "4-S" balance suggested seemed to fit all our needs for program for the year's work. (We had long been aware of the overlapping and repetition of effort in our "Seven Keys.") We named new chairmen for Church and Community Service, Christian Education and Study (Congregational heritage and the like), Missions, and Spiritual Life. Large committees are drawn from the circles and all are under the direction of the Vice President of our fellowship, who is program chairman.

We are anticipating help from the Commission and from the Women's Page of THE CONGREGATIONALIST. There has been renewed interest, and members wanting to help and make suggestions since we took this good look at our situation.

Happily coinciding with our changes, our Missions chairman presented colored slides of Piedmont College. The story that accompanied the pictures gave us all a personal interest and desire to help in that wonderful program. The fact that we can give direct help and know just what is needed at the school has given us the stimulus to act now. We are all asked to bring things to our next meeting for the Thrift Shop, and, as we are able, we plan to help them acquire some of the library books they need so badly.

Mrs. Schmitz, just back from the Commission meeting in Milwaukee, helped to infuse new enthusiasm. We feel that we have much to do that will be worthwhile and effective.

Carol Curlin, President,
*Ladies' Union, Allegan, Michigan*

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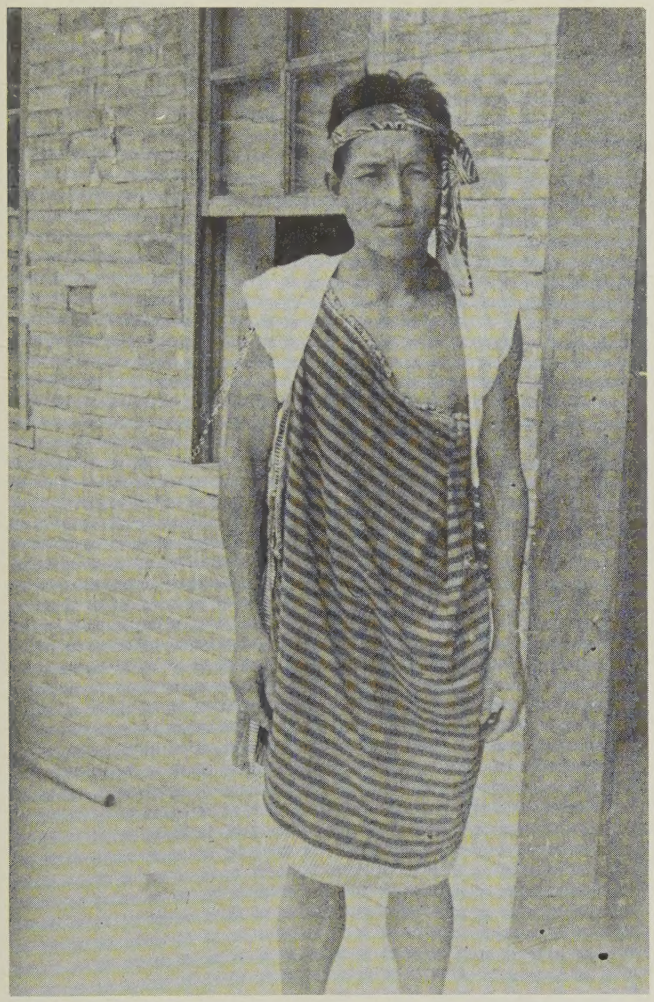
### Michigan Women Organize

After several planning meetings growing out of instructions issued at the Michigan Council for the Advancement of Congregationalism, an organization of Congregational Women of Michigan is under way. While not limited to women of member Churches of the NACCC it is its intent to further the women's work program of the National Association. A meeting was held at St. John's in conjunction with the Council meeting, and Mrs. Albert Castelli (First-Detroit) was named Co-Ordinator. Assisting her are Miss Eloise Goddard (North-Detroit), Sec.; Mrs. May Gulick (First-Wayne), Treas.; and Chairmen in the areas of Missions, Program, and Education.

# The Place of Missions in the Life of Our Churches

**Rev. Edward H. Smith, Auburndale, Massachusetts**

When I learned that one of the first actions of our National Association had been to organize a Commission on Missions, I saw that this had a deep significance.



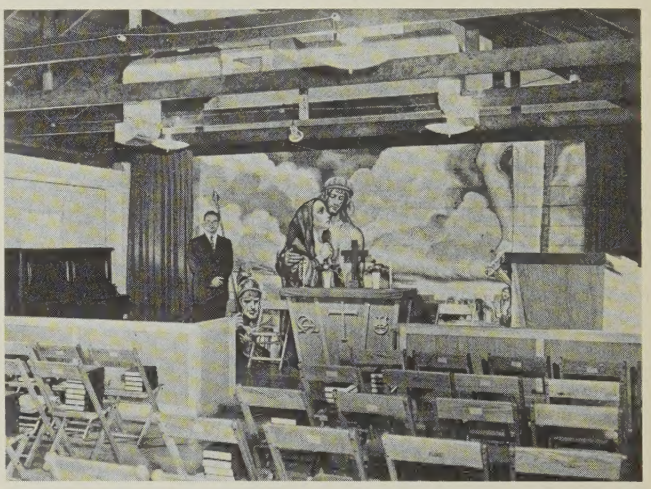
*An Aborigine Christian Preacher, Formosa*

Those of us who have read the history of our New England Churches in the early part of the 19th Century know of the powerful dynamic injected into their life by the formation of the American Board in 1812. The bitter struggles over theological differences make sad reading. The facing of the desperate need of the heathen world in Hawaii, in Darkest Africa, and in suffering India and Ceylon acted as the needed catalyst to bring factions together and end the internal theological struggles. Similar experiences had come to European churches following the Reformation. It was like the challenge which the Risen Lord had given His disciples to carry His teaching into all the world.

Today our own Churches will be wise to make the same appeal. Scattered as we are among the fifty states, we can find no better bonds of fellowship than the uniting of our endeavors to carry Christ to a needy world. Calls have come to our Commission from Churches in India and from Alaska, and from the suffering Chinese refugees in Hong Kong and Formosa. Nor do we forget the struggling Churches in America. Fellowship in giving and going "blesseth him that gives and him that takes."

### A Strategic Field

I know of no more strategic field of need than the new Churches among the refugee millions in Formosa and Hong Kong. In their desperate state they are turning to God and the Churches of Christ by thousands. Thus God by His Spirit is raising up a Christian army that in His own good time will be His agent to carry the gospel to every part of Asia.



*Interior of Temporary House of Worship, Faith Community Church, North Royalton, Ohio*

Already come the reports of two hundred such lay evangelists who have heard His call and are at work in Borneo, in Burma, and in New Guinea. Yes, and outside of Asia also, for work among the Chinese in Brazil has been started by one who received the Lord's call in Hong Kong.

*Church Picnic on Grounds of Community Congregational Church, Anaheim, California*

(Photo courtesy of Mr. Merel Langford)

This is the new missionary area in which we are asked to cooperate. They sorely need our help. We need not despair, though the days be dark. God is calling to a new advance. Let us go in and possess the land for Christ.

# WHITHER THE ECUMENICAL MOVEMENT?

**Rev. Horace L. Bachelder, Oregon City, Oregon**

During the earlier period of controversy over the merger with the E. and R. Church the suggestion was made by many opponents that if those pushing the merger really were as ecumenically minded as they said they were they logically should press for reunion with the Roman Catholic Church. Our Congregational ecumenists retorted that this was just a silly idea and they insisted that there would be no chance of going back to Rome. While they stressed Jesus' statement "that all may be one" as the scriptural basis for the merger they insisted that this unity they sought had a limit.

But has it a limit? This spring the famed Taylor lectures at Yale University Divinity School are to be given by none other than a Jesuit priest. His subject is contemporary Christian theology. Apparently those in charge feel that the next crop of ministers for the ecumenical churches, especially the United Church of Christ which has captured Yale from the Congregationalists, needs to be indoctrinated in true Christian theology by one who knows of what he speaks, since he will be representing the "true" faith and the ultimate goal in the ecumenical movement. Surely the Yale faculty knows that this Jesuit has been sworn to an oath to do all in his power to destroy Protestantism. But having achieved partial ecumenicity they now are admitting their true goal.

### *How Rome Views Mergers*

It is quite revealing to read in the Catholic press how the Roman Church views the United Church of Christ and other Protestant mergers. Priests are instructing their lay people to do all within their power to win over to the "true" faith these Protestants who are ecumenically minded. Ecumenicity to the Catholic means real ecumenicity, without the barrier of "this far and not a step farther" which some Protestant leaders claim they have erected. Small groups of Catholic laymen and priests are meeting in cities all over America with groups of Protestant ministers and laymen and the groundwork is being laid for breaking down the illogical barrier set up by Protestant ecumenists. At these meetings to discuss "mutual problems" the Protestants are treated with exceptional finesse and it is easy to ascertain that the Catholic priests and laymen who are in attendance have been especially picked both for their ardor and their amiability. Protestants attending are impressed first of all with the sincerity of the Catholics and secondly with their apparent willingness to compromise differences.

Another means of breaking down this ecumenical barrier is the sending of Catholic newspapers and magazines to Protestants — both laymen and ministers. Practically every issue of these publications has articles stressing means of cooperation between Catholics and Protestants and numerous letters to the editor from Protestant ministers are reprinted, some showing disagreement but most of them complimenting the editor on the fine articles on Christian unity and the like. THE LONE STAR CATHOLIC recently added 12,000 Protestant ministers to its free subscription list and its editor, Dale Francis, who is one of Rome's best modern apologists, is doing a magnificent job of softening up his Protestant readers.

### *"Desire for Reunion" (?)*

On the front page of the January 31st issue of this official publication of the Diocese of Austin, Texas, is an article headlined "Non-Catholic Desire for Reunion Noted." It states that "today's non-Catholics have an intense desire to bridge the spiritual gap between themselves and Rome." For this reason nine days of prayer for Christian reunion have started in the "nation's Marian shrine" in the newly dedicated National Cathedral in Washington, D. C. Archbishop Patrick O'Boyle of Washington is quoted as saying in his address at the beginning of this nine days of prayer, that "a startling and relatively sudden change has taken place in non-Catholic circles both here and in Europe. There has emerged an intense and genuine desire for healing the breach between themselves and Rome."

"From this desire," continued the archbishop, "has grown the so-called ecumenical movement." This he calls "a world ferment to bring about the healing of the divisions among Christians through prayer, study and work." He urges that an honest effort be made "to give the fullest value possible to every element of truth already possessed by our separated brethren. In so doing we shall gradually bring them to a realization that the truth which they now possess is only fragmentary and that its fullness is to be found in that Church from which their forefathers cut themselves off."

The archbishop's admonition, "We must be patient in listening to them . . . and show a profound respect for the consciences of those who disagree with us" is certainly apparent in those Catholics who are chosen for group sessions with Protestants. Especially vulnerable to this new approach by the Church of Rome are those Protestants who have been active in recent church mergers. This time, however, the leadership is reversed for the laymen are leading the ministers. The dominant question among those who have worked for the United Church of Christ or the United Presbyterian Church, when they meet in a friendly little group is "Why do we stop here if REAL church unity is possible?" Certainly there is every indication that concessions will be made to mend the torn garment of Christ "that all may be one."

### *The "Grass Roots" Slogan*

This appears to be a "grass roots" movement, too. And it will be claimed to be such, just like the one originating in the minds of a few ardent ecumenists which has resulted in the United Church of Christ. We heard much about "grass roots" in the decade of the forties when this merger was being ardently promoted. The Catholic press is now talking about "grass roots" in this new campaign in which a surprising number of Protestant churchmen are joining.

Several years ago one of Simeon Stylites' columns in THE CHRISTIAN CENTURY was titled "Grass Roots." Simeon wrote: "This phrase is supposed to be a clincher to any argument, no matter how silly . . . Worse still this pontifical deliverance on grass frequently comes from men who have seen no grass in ten years outside of Central Park, New York, or a few blades on the Outer Drive, Chicago." He goes on to say, "There may be a popular prejudice to the effect that two and two make four. But if a person can dash in with a hot tip that 'at the grass roots level' it is overwhelmingly felt that two and two make five, that ends the matter."

Continued on page 9, Column 1

# NATIONAL ASSOCIATION PILGRIM FELLOWSHIP

**Marilyn Heaney, Secretary, 1874 Lake Drive, S.E., Grand Rapids, Michigan**

### Northeast Rally At Florence

The Place: Florence Congregational Church, Northampton, Massachusetts. The Time: Friday evening, February 19, 1960, as groups of young people arrive for the Midwinter Rally of the Northeast Pilgrim Fellowship. The telephone rings. A distant voice says, "We're shovelling three-foot snowdrifts in Skowhegan, so we can't get there tonight. We're going to try to start at 3:00 tomorrow morning, and be there by 10:00."

They didn't actually start at 3:00, but they were off by 4:45 and arrived in Florence at noon, preceded by another State O' Maine group, from Winslow. This illustrates the spirit shown by P. F. groups from various parts of the Northeastern states. They drove over icy roads from Adams in the Berkshires; they came by bus from the New York City area; and Connecticut and Eastern Massachusetts delegates, who had had the benefit of the "rainy side" instead of the "snowy side" of the big storm, arrived by private car in record numbers.

And it was worth it! That evening they started with a talent and skit show, then filed into the Church for an impressive candlelight service conducted by some of the Florence young people. Then they were off to private homes for overnight entertainment.

### *The Saturday Program*

Saturday morning a Friendship Circle, with devotional service led by Holly Mach of Florence opened the day's program. A business meeting followed, at which announcements about the Pilgrim Fellowship page in THE CONGREGATIONALIST were made by the Editor, the report of the Autumn Leaf Rally in October, 1959, at Forest Hills, N. Y., was read by the Secretary, Miss Linda Clark of Hartford, and plans were made for future activities.

On April 29 and 30 and May 1 the Council (two young people from each Church) will meet to work out the details of plans for the School's Out Rally, June 24-26, and the Summer's End Conference, which will again be held at Camp Cowasset, North Falmouth, Mass. The dates this year are August 29-September 3, with reservations required by July 15. The Hong Kong-Formosa Refugee work was again taken as the Missionary Project for the year.

Mr. William Gorham, Adviser to the Florence Senior High Fellowship, gave the keynote address, "Let's Make our P. F. Snowball." Three discussion groups were formed, one on "Faith" led by Professor Stanley Ross, one on "Action" led by Mr. George Fretor, and one on "Fellowship" led by Rev. Joseph J. Russell.

At noon the local Boy Scout Troop served a cafeteria luncheon, and then the delegates went on a campus tour in chartered buses, visiting Smith and Amherst Colleges and the University of Massachusetts. The evening dance in the parish house was followed by a Friendship Circle and Benediction.

### *A Worth-While Sunday*

The delegates attended morning worship in the newly renovated Florence Church, with sermon by Dr. Walter G. Couch, Jr., and then went to the Northampton Veteran's Administration Hospital for luncheon and for a visit to the Interfaith Chapel, where talks were given by Protestant, Catholic and Jewish chaplains.

At the afternoon assembly reports were given on the workshops and a general discussion was held, and after dinner in the Main Hall of the Parish House the Rally adjourned. Great credit is due to the hosts and hostesses, Dr. and Mrs. Walter G. Couch, Jr., Mr. William Gorham, and the Deacons and members of the Florence Congregational Church for the arrangements which helped to make this the most successful Northeast Pilgrim Fellowship Rally held thus far.

### Activity in Western Pennsylvania

Since the organization of the Western Pennsylvania district group last spring, two successful rallies have been held in Duquesne and Tarentum, with the 1960 spring rally scheduled for First Congregational Church, McKeesport, March 26th, using the theme "Builders of Bridges." The Western Pennsylvania district secretary is Darlene Rahner, and the president is John Gavlik.

This group is also planning a district summer camp, to be held at Camp Soles, Trent, Pennsylvania, June 12 to 18 inclusive; and a planning committee is hard at work on ensuring the success of this first district camp for the pro-Congregational young people of western Pennsylvania.

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(Continued from page 8)

In this great age of ecumenicity some of us may live to see the "grass roots" campaign that emanated from 287 Fourth Avenue swallowed by the "grass roots" campaign emanating from Cardinal Spellman's office. And is not the Cardinal high enough up in the Empire State Building that he can actually see Central Park? Meanwhile those who have adhered to the faith of their freedom-seeking forefathers and who are aware of the dangers of any hierarchy—Protestant or Catholic—will carry on. Perhaps there will be enough dissenters so that our republic will still stand. And of course there is always the hope that some of those who have been duped into participation in the ecumenical movement may decide themselves to see how grass really grows and secede again like the Pilgrim Fathers of old. But what a price to pay for this modern-day revelation!

## TO HELP YOU READ YOUR BIBLE

The Congregational Church of the Messiah, Los Angeles, has recently published a practical and helpful guide to reading the Bible. "The Bible in Your Life" by Dr. Harry R. Butman lists the most meaningful passages in both the Old and New Testaments, with suggestions for those parts which may answer a particular need, fear, fatigue, faltering belief; and those which lead toward a genuine understanding of our faith. This booklet is now reprinted and is available at 25¢ per copy (5 copies, $1.00; 50 or more 15¢ a copy). Please write to Dr. Butman, 7300 West Manchester Avenue, Los Angeles 45, California, to obtain the copies you wish. The Commission on Women's Work of the National Association will soon have this guide for distribution.

# *FROM THE OLD COUNTRY*

## A Quarterly Column by Rev. Albert D. Belden, D.D., London

I have found THE CONGREGATIONALIST most stimulating reading and am passing it on to my fellow-ministers in the Old Country. We can do with the sharp challenges it offers to our somewhat somnolent state of mind, especially concerning the freedom of the Christian Minister and the Congregational Pulpit.

Whenever I hear of a minister getting into hot water with his congregation or Church officers, for outspokenness in the pulpit, I recall for my edification the brilliant repartee of Henry Ward Beecher of the Plymouth Church of the Pilgrims, Brooklyn. That brave man, whose fame will never die in the Churches of our Order, was once solemnly warned by a well-meaning lady in his congregation: "Dr. Beecher," she said, "if you go on preaching like that you'll get into hot water." "Madam," he replied with his unfailing courtesy, "If I do, I shall at least *come out clean.*"

A minister's first duty to his Lord, and to his congregation, is to tell the truth as he sees it. He is there, set in moral leadership of his flock, to declare the whole counsel of God as it comes to him by the Holy Spirit through his own sincere thought.

I fail to understand congregations which are not jealous for their own preacher's liberty. Do they want to be cheated in "the counsel of God"? Are they not afraid lest some veritable word of God, essential to their own successful obedience to their Lord, shall be kept from them by the dictates of a prudence they have forced upon their divinely appointed counsellor? The soul that robs itself of truth, preferring to hug its own prejudice or ignorance, is lost indeed.

### Congregationalists and Presbyterians

From an article by the Rev. Stuart Jackman in a recent issue of the London *Christian World* I take the following record of the process of relations between English Congregationalism and Presbyterianism. Here is a situation to be closed watched. Whilst I have no objection to the utmost fraternization between Congregationalism and Presbyterianism we, too, in Britain, must be alert to see that in the process, that factor of freedom of which Congregationalism is peculiarly God's trustee, is not whittled or frittered away in a rush of loose sentimentalism over Church unity. Freedom is still a solid bone that may stick in the throat of any attempt merely to swallow Congregationalism. What accommodation is Presbyterianism prepared to make to ensure the ultimate liberty of the Holy Catholic Church? Here is the quotation:

> "What is happening, then, between ourselves and the Presbyterians? On the face of it, not very much. We have had our share of frustration and disappointment here, too. But we have, in some measure, begun to learn from this, and to go forward in other ways.
>
> "There is the publication of Church principles held in common by the Presbyterian Church and the Congregational Union. There is the detailed working out and putting into effect of the mutual eligibility of ministers in both denominations. A correspondence course for lay-preachers, prepared by the Congregationalists, is now being used by the Presbyterians.
>
> "There is increased co-operation between University students of both denominations. In Birmingham University, and in Leeds, and in King's College, Newcastle-upon-Tyne, there are now joint Presbyterian-Congregational student societies. The significance of this may prove to be very great indeed.
>
> "The Congregational Yorkshire Union Executive and the Yorkshire Presbyterian plan to hold a joint one-day meeting for worship and discussion.
>
> * * *
>
> "Not very much perhaps. But it could add up to something exciting in the end. This, in the end, may be the way we have missed for so long. The way God wants us to take. In any event it is proving far more fruitful than we had dared to hope. People who learn to do things together are more likely to become one in the end than people who only talk to one another."

So we, too, are facing your issue. Let us remember that "Where the Spirit of the Lord is, there is liberty" and "The price of liberty is eternal vigilance."

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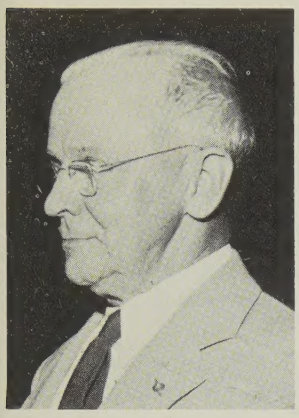
EDITOR'S NOTE: *Dr. Belden plans to be in the United States from June 24 to September 23, and will be available for lectures on "The Pilgrim Heritage." He may be addressed at One Ulva Road, Putney, London S.W. 15, England. THE CONGREGATIONALIST hopes to announce in the May issue how he may be contacted in this country.*

# A Word from the Moderator

**Mr. Gordon W. Kingsbury,**
**Lathrup Village, Michigan**

Your Moderator's mail has been bringing some encouraging facts. From a Western city comes the report of a secret ballot as to how the Church there stands on the merger. The planners of the ballot were very careful and made sure that it really was a frank expression of opinion as to how the people stood: for either preserving Congregationalism, or destroying the denomination and favoring the merger. Congregationalism is looking up in that city.



On January 3, 1960, the Detroit *Times* printed a feature story by Mr. Lewis Arkles, Religion Editor, on the subject, "Congregationalism First Came in 1800." The article is not only an interesting story of the early struggle in Michigan, but has a very hopeful conclusion expressing the sentiments of the author. Here it is:

> "The General Council of the Congregational Christian Churches united itself with the Evangelical and Reformed Church in 1957, but it has been legally held that the General Council acted only for the membership of the General Council and that its actions are not necessarily binding on anyone or any congregation. Thus, while the United Church of Christ is now doing some business as a denomination, *it is still little more than an illusive dream.*"

As I put these words to paper an out-of-town call brings the news that a situation has cleared in a northern Michigan city. The congregation has voted to remain in the Congregational fold and plans to join the National Association. The attorney who called me had a happy ring in his voice as he said "Good night."

The enthusiasiasm shown by people really devoted to Congregationalism is contagious. Catch this spark and you will keep on reflecting their attitude. You don't have to belong to any other denomination to be buoyant, cheerful, and genuinely enthusiastic.

## *IN FUTURE ISSUES*

You will do well to look forward to reading the timely and significant articles to appear in THE CONGREGATIONALIST during the next few months. Here are the titles of a few of them:

*"The Dire Sin of Korah"*
HARRY R. BUTMAN, D.D.

*"Oliver Cromwell and the Independents"*
NATHANIEL MCLELLAN, PH.D.

*"The Age of the Shrug"* RENE J. DAWE

*"Division in Your Church"*
MRS. JAMES E. SOLBERG

*"The Basis For Congregational Freedom"*
JAMES H. KEPLER

*"Congregations, Churches, and The Church"*
MRS. SYDNEY G. ABBOT

# Burton Book Available

A limited number of paper-bound copies of "Destiny For Congregationalism" by Malcolm K. Burton are still available at $1.00 each for single copies. Prices for larger quantities may be obtained on request. Please write to the author at 97 Mary Day, Pontiac, Michigan.

This book, which was published in 1953, contains a thorough study of the meaning of Congregationalism and an analysis of the changes in organization which have gone on through the years, especially in the Missionary Boards, with a gradual accretion of power in the hands of executives. Any person who wishes to become thoroughly acquainted with the developments in our fellowship through the years, as well as with the events which led up to the "merger controversy" will find this book indispensable.

The author, whose father was Secretary of the National Council for many years, has been close to the center of activity. While pastor of the Second Congregational Church of New London, Connecticut, Malcolm K. Burton became one of the earliest proponents to the cause of preserving Congregationalism against the efforts to submerge its characteristic liberty in an ecumenical church.

# SUBSCRIPTIONS TO THE CONGREGATIONALIST

The very gratifying response to the offer for Club Subscriptions which was printed in the February CONGREGATIONALIST prompts the reprinting of the Order Blank which is found on page 12, column 1. To subscribe for ten or more people at the rate of $1.00 each per year is indeed a good opportunity for individuals, women's groups, and others to spread the news of what Congregationalists are doing toward maintaining the Way which we have inherited from those of old who dared break with the "one great church" which was then the only recognized ecclesiastical body in their land. Why not make use of this opportunity by filling in the Subscription Blank and sending it in with your check? It is a simple but effective method of promoting the Pilgrim Way in a time when freedom is being threatened.

## About Renewals

Many subscriptions which have been sent in during past years have not been renewed. Some of these were sent by people who paid for the subscriptions for fellow-members of a Church or for other friends. Are you one who is receiving this periodical beyond the date of expiration of the original subscription? If you are, you will be rendering an excellent service to our cause if you will send in your renewal ($2.00 a year) without waiting to be notified personally that you are overdue.

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# FROM THE LETTER BOX

*Editor,* THE CONGREGATIONALIST

Does not this quotation, which I have had filed away for many years, illustrate the kind of unity we really seek, the unity of those who love Christ?

> "Sir Wilfred Grenfell, missionary surgeon to Labrador, said that out in that chill region he had amputated the infected leg of a Catholic neighbor. Later on, when on a lecture tour in the U.S.A., he asked the audience in a Congregational church if any of them had an artificial leg to spare since such a help was almost impossible to get in Labrador. A Methodist woman, whose deceased husband had been a Presbyterian, offered him a good artificial leg. Sir Wilfred concluded, 'When I, an Episcopalian, took that Presbyterian leg, given me by a Methodist in a Congregational church back to Labrador, and fitted it on my Roman Catholic friend, it enabled her to walk perfectly.' "

That kind of unity, recognizing differences which are resolved, not by organization but by love, is true Christian unity.

(Rev.) Herbert W. Dickerson

*Norwich, Connecticut*

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Date_____

**Editor, THE CONGREGATIONALIST**
**61 East Street,**
**Melrose 76, Massachusetts**

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# Congregational Bookshelf

***A Guest Review by Rev. Donald B. Howard, St. Johnsville, N. Y.***

For all who want to know our Way from the inside, the new translation by Dr. Douglas Horton of "The Answer" of John Norton, Minister of the Church in Ipswich, to the whole set of questions asked by the Pastor of the Dutch Reformed Church at Middleburg is most timely. In May, 1644, Willem Appolonj had put his classis' questions to five Independent pastors whose "Apologeticall Narration," with Cotton's "Doctrine of the Church" had been printed the previous year.

Norton's "Responsio" describes Congregational polity after the model of Aquinas' "Summa." It has been translated into English at an appropriate time as our Churches study the proposed Constitution of the United Church of Christ.

For Congregationalists "the visible Church is any particular congregation which gathers for the worship of God in one place." It possesses full power from the Spirit "to maintain a complete polity" and cannot delegate it to any other body. (Pp. 66, 59, 67) "Synods are not Churches" and cannot govern Churches (Pp. 132-3) "Synods are ruled by wisdom, not juridically" (P. 127) "The universal Church politically visible we do not find in Scripture. We judge it in manifold ways incongruent with the gospel." (P. 107)

This quiet, irenic protest rings the bell of Congregational freedom so loudly that the Cambridge Platform (1648) and Savoy Declaration (1658) are like echoes. We thank Dr. Horton for translating Norton's Latin for our edification, and Harvard University Press for clear historical introductions, bibliography, and inviting format. (Belknap Press, $4.75)

### OTHER RECOMMENDED BOOKS
***(Listed by Rev. Royal G. Davis)***

Booth, J. N. "The Story of the Second Church, Boston" ($2.00, Second Church, 874 Beacon Street, Boston).

Gooch, J. P. "English Democratic Ideals in the 17th Century" (Harper Torchbooks, $1.60).

Schneider, H. W. "The Puritan Mind" (Ann Arbor Paperbacks, $1.85).

Bainton, R. H. "The Travail of Religious Liberty" (Harper Torchbooks, $1.45).

Wilson, Arthur E. "Weybosset Bridge" (Pilgrim Press, $3.50).

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# IN MEMORIAM

Mrs. Emma Jane (Jenkinson) Priestly, wife of Rev. Jonas Priestly, Pastor Emeritus of the Riceville Congregational Church, Riceville, Iowa, died on February 7, 1960, at the age of 80 years. She is survived by her husband, six children, and twenty-two grandchildren.

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